

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

THE CHRISTIAN SECRETARY.

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AND

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From the London Baptist Magazine.

THE SIN OF COVETOUSNESS.

To the Editor of the Bap. Magazine

SIR,

It has been exceedingly gratifying to witness the liberality which has been lately expressed towards the Baptist Missionary Society. It may probably tend to strengthen and increase that disposition, by bringing to the recollection of Christians, the motives employed in the Scriptures, to enforce our Lord's exhortation, "Take heed, and beware of covetousness."—Luke xiii. 15.

I. THE FOLLY OF COVETOUSNESS.—Riches are uncertain.

"Trust not in uncertain riches, but in the living God who giveth us richly all things to enjoy." 1 Tim. vi. 17. Life is short. "Let your moderation be known unto all men: the Lord is at hand." Phil. iv. 5. What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James iv. 4. "Thou fool, this night shall thy soul be required of thee." Luke xii. 20. Riches are necessary. "We brought nothing into this world, and it is certain we can carry nothing out." Having food and raiment, let us therewith be content, 1 Tim. vi. 8. "But one thing is needful," Luke x. 42. Riches are unsatisfactory. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv. 2. Covetousness is tormenting. Great labor and care are required to get riches; anxiety and tormenting cares in keeping them. The necessities of life are few. "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth," Luke xii. 15. Riches do not command all things. Not health, not dutiful children, nor faithful friends, nor freedom from contempt, nor comfort in a dying hour. Covetousness is ruinous to the soul. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. vi. 9, 10. Anxiety is not the way to mend our circumstances. It will not add one cubic to our stature. Let us leave it to God. Discontent adds guilt to suffering.

II. GOD HAS POURED CONTENTMENT UPON

EARTHLY GREATNESS, BY CONFERRING IT UPON

THE WORTHY OF MEN, AND PLACING HIS SERVANTS

IN GENERAL, IN A MEAN SITUATION.

Jesus Christ our Divine Lord, had not

where to lay his head. God set forth the

apostles as it were appointed to death. They

both hungered and thirsted, they were naked

and buffeted, and had no certain dwelling

place, 1 Cor. iv. 9, 11. The favorites of God

have been generally the poor of this world,

James ii. 5.

III. LET NOT THEM WHO ARE ONLY SOJOURNERS

HERE, AND ARE EXPECTANTS OF ETERNAL

GLORY, SET THEIR AFFECTIONS UPON EARTHLY

OBJECTS.

"Regard not your stuff," said Joseph, "for

the good of all the land of Egypt is yours."—

Gen. xlv. 20. Being dead, being risen with

Christ, their life being hid with Christ in God,

and being to appear with him in glory; their

affections should be set on things above, Col.

iii. 1-3. The poor of this world, if they are

rich in faith, are heirs of a kingdom, James

ii. 5.

IV. TRUST THE DIVINE PERFECTIONS.

God is able to do exceedingly abundantly

above all that we ask or think, Eph. iii. 20.—

Our Heavenly Father feeds the fowls of the

air, and knows that we need, Matt. vi. 26.

32. If the Lord is our shepherd, we shall not

want, Psa. xxiii. 1.

V. IF BELIEVERS, GOD IS OUR OWN GOD.

"The eye of the Lord is upon them that fear

him, upon them that hope in his mercy; to de-

liver their soul from death, and keep them

alive in famine. Psa. xxxiii. 18, 19. God,

even our own God, shall bless us. Psa. lxxix. 6.

Whether things present, or things to come,

all are yours, 1 Cor. iii. 22. My God shall

supply all your need, according to his riches

in glory by Christ Jesus, Phil. iv. 19. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee, Heb. xiii. 5.

VI. LIBERALITY WILL BE REWARDED.

God is not unrighteous to forget your work

and labour of love which ye have shewed toward

his name, in that ye have ministered to his

saints and do minister, Heb. vi. 10. It is an

odour of a sweet smell, a sacrifice acceptable,

well pleasing to God, Phil. iv. 18. Let us not

be weary in well doing; for in due season we

shall reap, if we faint not. As we have there-

fore, opportunity, let us do good unto all men,

especially unto them who are of the household

of faith, Gal. vi. 10. Who then, is a faith-

ful and wise servant, whom his Lord hath made

ruler over his household to give them meat in

due season? Blessed is that servant whom his

Lord, when he cometh, shall find so doing.

Verily, I say unto you, that he shall make him

ruler over all his goods, Matt. xxiv. 45, 46.

VII. UNTO FREEDOM FROM COVETOUSNESS,

AND DEPENDANCE UPON GOD, IS ANNEXED

THE PROMISE OF THE PEACE OF GOD. Be careful

for nothing; but in every thing, by prayer and

supplication, with thanksgiving, let your re-

quests be made known unto God; and the

PEACE OF GOD which passeth all understanding,

shall keep your hearts and minds through Christ

Jesus, Phil. iv. 6, 7.

VIII. LIBERALITY IS THE TOUCHSTONE OF

RELIGION.

Whoso hath this world's good, and seeth

his brother have need, and shutteth up his

bowels of compassion from him, how dwelleth

the love of God in him. My little children,

let us not love in word, neither in tongue, but

in deed, and in truth. And hereby we know

that we are of the truth, and shall assure our

hearts before him. For if our heart condemn

us, God is greater than our heart, and knoweth

all things. Beloved, if our heart condemn us

not, then have we confidence towards God. 1

John, iii. 17-21.

IX. LIBERALITY IS A SOURCE OF MENTAL

PLEASURE AND SOCIAL ENJOYMENT.

The good man shall be satisfied for himself,

Prov. xiv. 14. The liberal deviseth liberal

things, and by liberal things shall he stand, Isa.

xxxii. 7. He that watereth, shall be watered

also himself, Prov. xi. 24.

X. COVETOUSNESS IS DEGRADING TO AN IM-

MORTAL BEING.

"A soul immortal spending all its fires,

Wasting its strength in strenuous idleness,

Thrown into tumult, raptur'd or alarmed,

At auglit this scene can threaten or indulge,

Resembles ocean into tempest wrought,

To wait a feather, or to drown a fly!"

AGUR.

From the American Baptist Magazine.

BURMAN MISSION.

We alluded, in the Magazine for November, to Mr. Boardman's plan for extended operations in education at Tavoy, which we now lay before our readers. The views here presented, exhibit the need of an increased number of laborers, and will excite the prayers of Christians, and lead to an enlargement of the means for effecting the objects of the mission.

MR. BOARDMAN'S PLAN OF EXTENDED OPERATIONS IN EDUCATION.

In a letter to the Corresponding Secretary.

DEAR SIR,

Tavoy, Sept. 29, 1828.

In a letter of the 8th inst. I gave you some

account of the boys' schools under our care.

In this letter I propose to lay before you a plan

for more extended operation in this department

of missionary work. Omitting for the present,

any remarks on the other parts of our duty, al-

low me to suggest a plan for a wider range of

operation in the department of Native Schools.

From a village about 15 miles above this city,

to another about 30 miles below, is a regular

chain of villages on both sides of the Tavoy

river. The population of the different villages,

varies from 50 to 3000 or 4000 souls. The

aggregate population, exclusive of the city, is

about 18000. In these villages, there are but

few Youngs, and the boys are growing up in a

great degree ignorant of even that knowledge

which Burman priests can impart. It is my

wish to see schools established throughout these

two chains of villages, as well as in the city.

My plan, in substance, is this: Let the day-

school which is now opened under the auspices

of the local government, be under the careful

superintendence of a missionary, and be con-

sidered a central school, where young men shall

be taught in such branches as shall qualify them

to become teachers in village schools. As fast

as suitable and well disposed youths are qualified,

let them be employed as school-masters in the

village schools. Thus, in a few years, an in-

definite number of village schools may be sup-

plied with teachers trained up under our own

inspection. Each of these schools would cost

from 10 to 15 rupees per month. If this plan

is commenced soon, I am encouraged to hope

the government would lend it patronage. Out

of these schools, the more promising boys may

be selected, and sent to the central school for

a more thorough education. Let the books

used, be such as will tend to elevate and en-

large the mind, inform the understanding, eradicate previously imbibed errors, and lay the foundation for a superstructure of Christian instruction. Let a self denying missionary undertake the business of superintending these schools, and preaching in the different villages; and let him bend all his energies to effect a total reformation of moral and religious instruc-

tion throughout the villages. Here it should

be mentioned, that on the east side of the river,

a few miles back from the Daway villages,

is a corresponding chain of Karen settlements.

In these settlements, are more than 20000 souls,

who have no books, no written language, no

object of worship, and no religion, but many

of them are expecting a religion soon to be given

them. Already a large number of them have

heard the gospel, and appear disposed to embrace

it. Let the itinerating missionary visit their

settlements, give them a written language,

establish schools, and with the help of Karens

now in the boarding-school, furnish some elementary

books, preparatory to the translation of the

Scriptures into their language. Meanwhile,

he can preach to them in Burman, and Karens

who understand the Burman language, can

interpret for the rest. Under a divine blessing,

without which nothing can be done successfully,

we may hope for great and happy results from

such a system of operations. Nor is Tavoy

alone to be benefited. Not only the Provinces

of Yay and Amherst on the north, and Mergui

on the south, but Arracan and Pegu, and ultimately,

Burmah Proper, we may reasonably hope, will

partake of the benefit, and become scenes of

similar operations. It should also be mentioned

that Tavoy is near the borders of Siam, to which country,

the Board will, we trust, be ere long sending

Missionaries. Thus, Siamese, Daways, Karens,

Taliangs, Burmese, Arracanese, and Chinese,

will probably send their sons to our schools; and

it is not too much to hope that some of the boys

on their return home, will take with them the

gospel, not only printed on paper, but engraven

on their hearts. Especially may we hope for

this in regard to those who enjoy the additional

advantages of the boarding school. Nor should

the Burman Chinese boys, of whom we have

now a number in the school, be forgotten. These

boys are generally more intelligent and efficient,

than the common Burman boys, and as they

will speak English and Burman, and in some

instances, Chinese, we may hope that if

divine grace is imparted, some of them will

become heralds of salvation, not only to the

Burmese, but to the numerous Chinese who are

dispersed through the Burman dominions. Some

may in due time be sent as missionaries to

China.

It will be readily seen, that in order to carry

this plan into effect, an additional missionary

is immediately needed; and I take the liberty

to add, that I very much need an associate to

live in Tavoy, and divide with me the multiplied

and arduous labours now pressing upon me.

With sentiments of much respect and esteem,

I am, dear Sir, yours in the service of the Gospel.

GEO. D. BOARDMAN.

EXTRACTS FROM MR. BOARDMAN'S JOURNAL

FOR SEPT. 1828.

THE visit of the Karen teacher, which is stated

in the following extracts, has been before commu-

nicated in a letter from Mr. Boardman, and published

in the American Periodicals. But reference

having been made to the subject in Mr. Boardman's

former Journals, we now insert the account.

Sept. 7, Lord's day. Morning worship at the

house, as usual. In the evening, on returning

from the zavay, I found my house thronged with

Karens, and was informed that the Karen

Teacher had arrived with his much venerated

book. After tea, I called them up, and inquired

what they wished. The teacher stood forward

and said, "My Lord, your humble servants

have come from the wilderness to lay at

your lordship's feet a certain book, and to in-

quire of your lordship whether it is good or bad,

true or false. We, Karens, your humble servants,

are an ignorant race of people, we have no

books, no written language, we know nothing

of God or his law. When this book was given

us, we were charged to worship it, which we

have done for twelve years. But we know

nothing of its contents, not so much as in what

language it is written. We have heard of the

gospel of Jesus Christ, and are persuaded of its

truth, and we wish to know if this book contains

the doctrine of that Gospel. We are persuaded

that your lordship can easily settle the question,

and teach us the true way of becoming happy."

I requested them to produce the book, when

the old man opened a large basket, and having

removed fold after fold of wrappers, he handed

me an old tattered duodecimo volume. It was

none

sionaries attended, and several addresses were delivered. Christian efforts at the Colony are of indescribable importance, as a means of extending Christianity to the Africans who are now in the most abject state of ignorance and in the greatest darkness of heathenism. We would mingle fervent prayers with the thousands in Zion that every benevolent effort for Africa may be successful, and that the lives of the young men now embarking may be protracted for extensive usefulness.

From the Episcopal Watchman.

THE FLIGHT OF TIME.

Another year has just dawned upon us; and the present season should not be permitted to pass away without exciting in our minds such serious reflections, as will tend to revive and strengthen our resolutions of piety. Let us mark the transitoriness, the extreme brevity of our present life. What is it? It is a shadow which fleeth away—it is a dream from which we shall presently awake—it is a vapour which appeareth but a little time, and then vanisheth—a flower, which, while we are yet considering it, withers and dies—a tree to whose roots the axe is already laid, and which shall soon be cut down. Yea, it is like a tale that is speedily told, or a meditation that is quickly ended. We are but of yesterday; and on a review of our life—it matters not at what age, whether bending under the infirmities of five score, or just entering into manhood—it appears like the story of an hour. Scarcely can we identify our present with our former selves. Scarcely can we tell how so many years have rolled away, or in what manner they have been spent.

The longest and the shortest periods, when past, seem equal—no more than a watch in the night. The mind looks through them with equal rapidity, and comprehends them with equal ease, in one broad and boundless view. The tale is told—the meditation is ended—and memory dwells upon it with pleasure, or with pain, according to the character which it bore, and the permanent impressions, whether good or evil, which it produced. The various passions which agitated our bosoms—the fears and hopes which alarmed or cheered us—the ardor with which we pursued some favorite object—the pleasures and pains, the joys and griefs, which we have felt, and which seemed to enter deeply into our very souls—all these are now felt no more; they are gone; they are utterly vanished; and, if they had no moral character; if virtue and vice were not concerned; if no sensible effects upon our present condition have resulted from them; we look back upon them with nearly the same indifference as if we were reading the history of others. What matters it now, that on a former occasion we were filled with joy and delight, or that our hearts sickened with vexatious disappointments and gloomy forebodings? What matters it now, that we once faced sumptuously, feasted our eyes on golden splendours, revelled and rioted in the soft lap of pleasure—or that we ate our scanty morsel in silence and in tears, reclined our wearied heads upon a hard pillow, spent our nights in tossing with agony, and wore out our toilsome days in struggling with adversity, and enduring the trials and sorrows of a wayward fate? Surely, little do we now care, whether our destiny of last month or last year, was a destiny of joys or of sorrows: neither of them affect us now; and, on a retrospection, the one class and the other are subjects of equal indifference.

Here, ye sons of pleasure, ye whose hearts are engrossed by earthly objects and sensible delights, here is a consideration to reduce your high estimation of them, and allay the eagerness of your pursuit. It stamps upon them the character of VANITY. It brings down their value to NOTHING. How worthless, how undeserving are they of the deep attention of an immortal soul! How can they usurp its thoughts, its desires and affections, since they have no duration, and cannot satisfy beyond the present moment? Like meteors, they may, for one instant dazzle our eyes, but in the next their track is left doubly dark. They may kindle pleasure in our souls; but while we are yet saying, We enjoy them—they are gone: they give place to other objects and other emotions: they "are brought to an end, as it were a tale that is told." Little, then, should we desire them; and little cause have we to regret their absence or their loss. The same may be said of temporal misfortunes and miseries. And here, ye children of sorrow, here is your solace. The afflictions which ye endure are but for a moment. This hour ye may suffer, but in the next ye shall forget your sufferings, as the waters that pass away. Transient as "the snow falls on the river," a moment in view, and then—where are they? You shall see and think of them no more.

What a boundless field does this interesting subject open to our meditations! By ranging in it, what noble ideas do we gather! The soul is exalted, and something of her own eternity seems to fill her thoughts, while a brighter halo of Divinity encircles her. Perceiving her true nature, her immortality, she rises superior to earth and its evanescent concerns, indifferent alike to its joys and its sorrows. She turns away from its enticing baubles, its intoxicating and fleeting pleasures. She disregards, she despises its pains and griefs. She spurns its cares and anxieties, as well as its eager chase after perishing trifles. For she sees that all these things are of a nature remote and totally disconnected from her own. After having lasted for a moment, they all depart, and she remembers them as a vision. They affect not her condition. Temporal good and evil, therefore, are not hers, as they are not to her the sources of either felicity or infelicity. Thus, separated from the things of earth, she fixes her hopes and affections on her happy home, her native eternity, from which she is, for a brief period, detained an exile.

What an exhaustless fund of motives and arguments for the practice of every Christian duty—the cultivation of every Christian virtue, is afforded by these reflections on the brevity of human life! We can withstand the temptations of the world, because we despise its

bribes as things of no real or permanent value. We can endure afflictions, steadfast and uncomplaining, because in a moment the pangs are over, not to return, and we are as if they had never been. Resignation, patience, and contempt of the world, are the dispositions, then, which a review of the years that are gone by, is calculated to produce. Similar, but far more clear and lively, will be our sentiments when passing that bourne whence no traveller returns—when all the years of our mortal pilgrimage shall have been spent "as a tale that is told."

But let us remember, withal, that so far as piety, virtue, or vice, can enter into our earthly concerns, they become possessed of immense importance. This is a powerful consideration to promote in us that holiness which alone can qualify us for heaven. If we indulge in disobedience and iniquity, though our course of sin be short, yet shall it exclude us forever into outer darkness. If we be the sons of God, then all those toils, privations and sufferings, which we endure for the cause of Christ, or with a Christian spirit, although they were quickly terminated, yet shall work out for us an eternal weight of glory. Our tears shall be treasured up; they shall become brilliant gems in our crown of rejoicing.

The extreme brevity of our allotted time on earth, the rapidity with which it glides away, together with the consideration, that it is the only period wherein can be performed the great work of reconciling ourselves to God, and conforming our souls to the divine image, give to it a value which words cannot express. Let us be industrious to improve every day as it comes and passes. The happiness of eternity depends upon it. In this view, therefore, it has all the worth and importance of eternity. Let us be faithful unto death; so that, when our years shall have been brought to an end—when we shall have been assembled for judgment before the throne of Jehovah, and when the tale of our lives shall be repeated to listening angels, our countenances may brighten with joy, as we are about to commence the everlasting ascription of—"Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

From the Christian Watchman.

BAPTIST ASSOCIATIONS.

The Nova-Scotia Baptist Association held their last annual meeting at Yarmouth, June 22 and 23. The introductory sermon was preached by Rev. Edward Manning, from Matt. xvi. 18. Rev. Theodore S. Harding was chosen Moderator, and Rev. W. Chipman, and J. W. Nutting, Clerks. There are 36 Churches in this Association, 22 ordained Ministers, and 2255 communicants, 355 were baptized in the last year, and five Churches were added at this session of the body. To the church at Nictau, 150 were added by baptism; to that at Chutes Cove, 80; to that at Yarmouth, 40; to that at Upper Grandville, 29; to that at Chester, 26; to the 24. Cornwallis, 25; and to that at Halifax, to which our New-England brother, W. K. Green ministers, 38 by baptism, and 13 by letter. Other churches have also been favoured with smaller additions. The 26th ult. was recommended by the Association as a day of public thanksgiving, and the first day of January as a day of public fasting and prayer. The Circular Letter is on the culture of the youthful mind, and on the duty of parents to communicate religious instruction, not only by their precepts, but by a godly life, which shall induce to imitation.

An Infant Seminary is commenced at Horton, Nova-Scotia, which is patronized by this Association. It was opened on the first of May last. Rev. Asahel Chapin, a gentleman from Amherst College, Mass., is the Principal of the Institution, in which about fifty are now receiving instruction. The Committee of the Baptist Education Society have purchased in the centre of Horton, a most eligible situation for the erection of new buildings. The premises contain fifty acres of Upland, and 14 acres of excellent Dyke. Means are taking to obtain pecuniary aid in carrying forward this work, which seems to be engaged in by the Baptist Churches with a liberal spirit. An important object contemplated is Education of Young Men called to the Ministry.

The New Brunswick Baptist Association held their annual meeting at Waterbury, St. John, July 8 and 9, 1829. Rev. Joseph Crandal preached the introductory sermon from Heb. vi. 17, 18. A collection was taken, amounting to \$41 82, for the Domestic Missionary Society. Rev. John Marsters was chosen Moderator, and brethren James Holman and Thomas Black, Clerks. There are 31 Churches in this Association, and but nine ordained Ministers, and three licensed preachers.—Whole number of communicants, 1414. Added by baptism last year, 103. The Churches most favoured with divine influence, were those of St. John, of St. Martins, and of Moncton. The next session is to be at Norton, 3d Monday after June 20, 1830. Rev. Joseph Crandal to preach the introductory sermon.—The Circular Letter this year is on the gospel.

The Sunbury Baptist Association held its annual meeting with the Newington Church, Screven Co. Geo. Nov. 7, 8, and 9. Rev. H. O. Weyer delivered the introductory sermon, from Mark xvi. 15. Rev. Samuel S. Law was chosen Moderator, and Charles B. Jones, Clerk. Resolutions were passed recommending Sabbath Schools, Bible Classes, and the cause of Missions, and discountenancing intemperance. There are in this Association, 14 Churches some of which have numerous members. The first African, Savannah, has 2357 members, the second 1040. The Sunbury Church has 701 members. The whole number of communicants in the 14 Churches is 6341. 108 were baptized in the last year. There are 10 ordained, and two unordained Ministers. \$79,50 were contributed for the

Missionary Fund, and \$67,19 for the General Convention Fund. The Corresponding Letter states, that the season was pleasant and refreshing.

The Meredith [N. H.] Baptist Association held their last annual session at Sanborn, Sept. 9 and 10, in the Meeting-House of the 2d Baptist Church. Rev. Shubael Tripp preached the introductory sermon, from Ps. lxxvi. 10. Rev. George Evans was chosen Moderator, and Rev. Stephen Pillsbury, Clerk. After the reading of the letters from the Churches, a sermon was delivered by the Rev. E. Cummings, from Ps. cxxxvii. 5, 6. Meetings were held at various places in the evening, and a prayer-meeting appointed for next day at sunrise. Brethren Coombs and Searl were chosen to represent the Association at the next annual meeting of the Baptist State Convention of N. H. to be held at Cornish, 4th Wednesday of June, 1830. An interesting address was made by Professor Farnsworth in reference to the pleasing prospects and usefulness of the Institution at New-Hampton; and a vote was passed, recommending its patronage to the churches. The next session of the Association is to be held in Dorchester, N. H., 2d Wednesday of Sept. 1830. Rev. George Evans, who preached the farewell sermon from Ps. lxxxv. 6, is appointed to preach the introductory sermon, and to write the circular letter for next year, and Rev. Noah Nichols, the corresponding.

There are in this body, 15 Churches, 10 ordained, and 5 unordained Ministers, and 1103 communicants.

WOODSTOCK BAPTIST ASSOCIATION.—Having at length received the Minutes of the last session of this Association, which was held at Windsor, Sept. 30, 1829, we present with pleasure the following brief notice to our readers. The introductory Sermon was preached by A. Leland, founded on Isaiah, 53. 1. *Who hath believed our report, &c.* A. Leland was chosen Moderator, R. M. Ely, Clerk, and J. Elliot, assistant Clerk. The whole number of members composing this Association is 1832. The additions by baptism during the past year were 92—by letter 16—and by restoration 3, making the whole number of accessions 111. The diminution amounts to 73, leaving the net gain 37.—The number of churches is 17; ordained ministers 12; licentiates 4. The Londoniery church was received into the Association the present year. This body has given expressions of regard to the Vermont Telegraph, the Memoirs of Mrs. Judson, the Monthly Concert of Prayer, Tract Societies, and the cause of Temperance.—*Ver. Tel.*

REVIVAL IN JAY, N. Y.—We are pleased to learn that the glorious work of divine grace, which we recently noticed as having commenced in Jay, is still progressing. Br. Wm. Storrs, pastor of the Baptist church in that place, writes under date of Dec. 17, that several are rejoicing in hope of pardon, eleven have been baptized, and a number of backsliders restored.—*Ver. Tel.*

REVIVAL IN FAIRFAX.—We learn that there is at this time a pleasing attention to religion in the north-east part of Fairfax, where Br. Daniel Sabin labors one half of the time. He has lately baptized six on profession of their faith in Christ. Their meetings are solemn and interesting.—*Id.*

REVIVALS.

Extract of a Letter from the Rev. A. A. Ross, Bristol, R. I., to the Rev. Gustavus F. Davis of this city.

DEAR BROTHER,—I presume it would not be unacceptable to you, and to all the friends of Zion, to hear that God is visiting us in this place with a gracious shower of divine mercy. For some months past, there have been some indications, that the day spring from on high was about to visit us. Our meetings became more solemn and interesting. Christians seemed to wake up from their slumbers, and began to pray—to wrestle with God that he would appear in his glory, and build up Zion; and that gracious God, who has promised to hear, has answered prayer, and come down to save us. I have never witnessed, in any place, such combined and determined obstinacy among the youth. But, glory to God, I have seen many of them bowing before the Lord, and lifting the penitential cry, "God be merciful to me a sinner." Night before last, a little prayer meeting was appointed at my house, designed particularly for those who indulged a hope in the mercy of God, and others who were anxious. The friends of Jesus were refreshed from the presence of the Lord. Deep solemnity rested on the congregation—the silence which pervaded was only broken by the songs of the redeemed, or the sighing of despairing prisoners. After meeting was closed, and the assembly were about to disperse, eight or ten young ladies began to be in the deepest anguish, and the cry was heard through the house, "Lord save or I perish." Last evening, at the close of divine service, liberty was given for mourners to come to the altar for prayers; when about twenty young ladies, and a number of males, came forward. I am not able to say what number have passed from death unto life—probably something like twenty.—Satan, and the wicked rage,—the cold-hearted condemn, or stand agast. Backsliders confess and come home to God; sinners beg, the zealous pray, the converts sing—the Lord God Omnipotent reigneth, and I rejoice, yea, and will rejoice.

Extract of a letter from a lady in Monson, Mass. to the Editor of the Religious Intelligencer, dated Sabbath Evening, December 6th, 1829.

This has been indeed the day of days with us.—Scenes of deeply solemn interest have been witnessed by a multitude from this and the neighbouring towns.—The house was filled to overflowing at an early hour, altho' the weather was unfavourable and the travelling bad.—Our

beloved Pastor, ascended the desk, invoked the divine blessing, read, and remarked on the 14th chapter of Romans—Sang, "awake and sing the song of Moses and the Lamb"—then followed a prayer, full, solemn and importunate—after which that lovely Hymn, "Glorious things of thee are spoken."—The customary morning sermon was omitted, and the minister proceeded to the admission of sixty persons to the church as the first fruits of the blessed revival we have experienced.—*Religious Intelligencer.*

Extract of a letter from Elder William F. Broadus, to the Editor of the Religious Herald, dated Mt. Salem, December 8th, 1829.

Dear Brother,

I preach, you know, for four churches. A few are coming into our communion at each place. Upon the whole, I am encouraged.—Indeed, when I can properly understand the fulness of that saying, that "Salvation belongeth unto the Lord," nothing can discourage me. The signs of the times, too, are somewhat pleasing. Though I lament with you that ignorance and iniquity abound, I see, or think I see, a redeeming spirit abroad in the land. Our people begin to read, Sabbath Schools are increasing. The cause of missions is gaining. The use of strong drink is declining. Faithful preaching is heard in many places, where once the antinomian pipe of ease, or else the arminian trumpet of human merit was blown. The people, many of them at least, are awakening to the necessity of inquiring into the truth of what their preachers tell them; All these things considered, I am encouraged to hope for great things. Posted as you are in Richmond, cease not to cry onward! onward! and we soldiers in the country will fill our mountains and valleys with echoes to your voice, until, with the help of the Lord, we shall see the whole line moving rapidly on the enemy's ranks. O how terrible, and how like an army with banners shall we appear, when we get all united. Let union be our watchword, remembering that, "United we stand, divided we fall."

From the Washington City Chronicle of Dec. 19.

COLUMBIAN COLLEGE.

THE COMMENCEMENT of the Columbian College took place on Wednesday last. At the hour appointed, the Procession moved from the Medical College to the Rev. Mr. Post's Church, where a large assemblage of ladies and gentlemen had already convened to participate in the intellectual pleasures of the occasion. Among the distinguished persons present were the President of the United States, the Secretary of State, Major General Macomb, and many Members of Congress.

The following Orations of original composition were delivered:

Influence of Criticism on the Progress of Literature.—By George F. Adams, Ohio.

Influence of Heathen Mythology on the Character of the Scholar.—By Thomas B. Brown, N. J.

Eulogy on Dewitt Clinton.—By Thomas E. Buchanan, Maryland.

Moral Courage.—By William G. Elliot, Jun. D. C.

Switzerland.—By Thomas J. Hellen, D. C.

Philosophic Spirit.—By Daniel T. Jewett, Maine.

The Art of Living.—By Rollin H. Neal, Connecticut.

Influence of the United States on Mind.—By Thomas B. Brown, D. C.

Collegiate Pursuits; their utility in forming Political Character.—By T. Dawes Elliot, D. C.

The exercises were such as to command universal attention. The subjects were all of an elevated character, and treated in a manner that would not have disparaged minds that might be supposed to have penetrated much deeper into the mysteries of literature and science. We could find but one fault with the speaking—in some instances it was too rapid, and the voice too low for those who occupied the extreme parts of the house.

The Baccalaureate Address of the President was full of parental kindness and instruction. He appeared as a parent parting with his children, and giving them those last counsels of wisdom and piety which are not easily forgotten. The audience were deeply affected, and would have twined those golden sentiments around the heart of every youth.

The degree of A. B. was conferred on the following young gentlemen, viz:

George F. Adams, Ohio. Thomas J. Hellen, D. C.
Thomas B. Brown, N. J. Daniel T. Jewett, Maine.
Thomas E. Buchanan, Md. Rollin H. Neal, Conn.
William G. Elliot, Jr. D. C.

The following young gentlemen received the degree of A. M.

John Armstrong, N. C. T. Dawes Elliot, D. C.
Thomas B. Brown, D. C. John A. Jones, D. C.
William Collins, Va. James Jones, D. C.
Robert W. Cushman, Pa.

Communicated for the Christian Secretary.

The following remarks are from the pen of an English author of the 17th century. We ask for them, a place in your paper. We also request, that professing Christians would read them; and judge concerning them, by the Gospel of our Lord Jesus Christ and the Acts and Epistles of his apostles and primitive disciples. If they abide the test of a candid and thorough examination, one of two things must be true—the writers of the New Testament and the earlier Christians did not know how far they might be conformed to the world—how much the love of its fashions and customs they might retain and have the love of the Father in them—how many crosses they might have avoided and still be the followers of the Saviour—or many now professing godliness, are very far from the simplicity, humility, and self-denial of the gospel. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." "This is the will of God, even your sanctification." Is a sanctified mind anxious about the shape, colour, and variety of the covering of its prison-house? Whilst patiently running its appointed race, and contending for a brighter crown of immortal glory, will it stop and stoop to deck with senseless finery, its earthly tabernacle? How different the conduct of the apostle, "I count all things loss for the excellency of the knowledge of Christ Jesus." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And they that are Christ's, have crucified the flesh, with the affections and lusts." P.

"There is another part of luxury, which has great place with vain man and woman; and that is the gorgeousness of apparel; one of the foolishnesses, because most costly, empty, and unprofitable excesses people can well be guilty of. We are taught by the Scriptures of truth, to believe that sin brought the first coat; to those that so believe, I direct my discourse; because they, I am sure, are the generality. I say, if sin brought the first coat, poor Adam's offspring have little reason to be proud or curious in their clothes; for it seems their original was base." "Since therefore guilt brought shame, and shame an apron and a coat, how very low are they fallen, that glory in their shame; for so they are, that use care and cost to trim and set off the very badge and livery of that lamentable lapse." "Why this is the very care of the vain fashion-mongers of this shameless age. Yet they will be Christian judges in religion, saints, what not! O miserable state indeed! to be so blinded by the lust of the eye, the lust of the flesh, and the pride of life, as to call shame decency, and to be curious and expensive about that which should be their shame and humiliation. Wherefore in vain do men and women deck themselves with specious pretensions to religion, and flatter their souls with the fair titles of Christians, good, &c. whilst such vanities and follies reign. Wherefore, to you all, from the eternal God I am bound to declare, 'you mock Him that will not be mocked, and deceive yourselves.' Such intemperance must be denied, and more nearly approach to primitive purity, before you can be entitled to what you do now but usurp; for none but those who are led by the spirit of God, are the children of God; which guides into all temperance and meekness."

"The utmost service that clothes were originally designed for, when sin had stripped them [Adam and Eve] of their native innocence, was as has been said, to cover their shame, therefore plain and modest—but now, their descendants must be provided with superfluities; as if they made their clothes for trimming, to be seen rather than worn; only for the sake of the curiosities that must be tackled upon them."

"In two most remarkable passages, Paul and Peter do not only tell us what should be done, but also what should be denied and avoided. 'In like manner, I will that women adorn themselves in modest apparel; [what is that?] with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works.' Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel—[what then?] but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. And as an inducement he adds, 'for after this manner in the old time, the holy women who so trusted in God adorned themselves.' Which doth not only intimate that holy women were so adorned, but that it becometh such as would be holy and trust in the holy God, to be so adorned."

From the Western Monthly Review, Cincinnati, Ohio.

JOURNAL OF HEALTH.

We have seen some numbers of this periodical. The writing is generally chaste, simple, intelligible, perspicuous. Of all our earthly physical interests, it touches infinitely the most important. The maxims of wisdom and experience treasured on the subject, and imparted in words, which he who runs may read and understand. There is no family in the Union, that would not be benefitted many times the price of this publication, by reading, and perpending its contents.

We are clear, that, as far as it goes, we have read no similar work, so calculated to subvert the interests and well being of the community, in relation to health, in an equal degree, and we wish that the prudence and good sense of the community, may accord to this work a liberal patronage.

For the Christian Secretary.

MR. EDITOR,

As the human frame is liable to the attacks of disease, and is surrounded with many exposures to sickness; it is necessary that every method should be adopted, that tends to the preservation of good health. Most persons are anxious to enjoy those pleasures, which are denied to those who are diseased in body.—But however much this blessing is desired, men frequently neglect the use of the precautions necessary to its enjoyment, and before they are aware, contract some disease, or indulge in some habitual excess, which so deranges the system, that years of discipline are requisite, to restore the body to a healthful state.

The Journal of Health (which has now reached its 8th No.) published at Philadelphia, is we think, admirably calculated to do good. The great object of the editors seems to be, to prevent disease, rather than to effect a cure. So far as we are able to judge, the articles in this Journal are well written, and are calculated to give entertainment, at the same time, that they convey instruction. It is to be desired, that its circulation be commensurate with the merits of the work. H. M. W.

Bristol, 1829.

[We believe Messrs. Huntingtons, in this city, are agents for the above work.—Ed. Sec.]

THE TRIBUTE TO WORTH—A SKETCH FROM REAL LIFE.

Those who have visited the grave yard, in the town of S—— may possibly recollect the neat plane marble which marks the final resting place of Aurelia B. And some may remember too, the soul-touching pathos of the self composed epitaph, which is engraved on her stone; I have often stood alone, beside that grave when Cynthia's pale light has presented those dim shades of beauty, which so beautifully characterise a summer's eve.—

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 9, 1830.

We have received a communication from the Rev. Calvin Philleo. As some part of it seems to refer to individual and local concerns, we hope to be excused for not giving publicity to the whole. Mr. Philleo has been in Rhode Island, much of the time, for several months past, and now states, that in the village of Pawtucket, more than two hundred have been baptized; besides, probably about 100 have been added to the Episcopal and Congregational Churches; and likewise, some have joined the Methodists. He likewise says—

"I have this moment, received a pressing letter from Ashfield, Mass. where God has recently converted between 90 and 100 souls."

Mr. P. also observes, that his pastoral relation with the people lately under his charge, has been dissolved in the most friendly feeling, and that he is now again to depart for Rhode Island.

We give publicity to "Error Corrected," without any design to detract from the merits of the Christian Almanac, but with the hope, that those who in future compile this periodical, (which comes under the observation of more persons, than any other pamphlet in this country) will be more careful to obtain correct information. To do this, it is not very difficult, having access to such a number of religious periodicals, reports of religious bodies of nearly all denominations, &c. &c. Whoever makes mis-statements, with all the helps now at hand, is liable to the charge, either of negligence, or of wilful misrepresentation. More than once have we had occasion to speak of these misrepresentations; and altho' in some instances corrections were not made, it is the duty of publishers to correct every error of importance, of which they may be apprized. With respect to the History of Mr. Goodrich, we are warranted in saying, that he will cheerfully correct in the next edition of Ecclesiastical History, any error of which he may be advised.

THE INDIANS.

An article from the Boston Recorder, on the subject of the Removal of the Indians, &c., may be found on the third page of this paper.—Whilst it may be best for some tribes to remove westward, it may be better for others to remain in their present location. But at the same time, if they wish to remain, although it may seem to us best that they remove, we are doubtful of the justice, as well as expediency, of forcing their removal. When this subject shall be brought before Congress, we hope that it may be divested of all party politics, and be brought to that issue which shall be most beneficial to the Indians, at the same time that our government shall be left without blame. In consequence of the length of the Essays of William Penn, we have suspended their publication in this paper.

TRACT SOCIETY.

The Annual Meeting of the Connecticut Branch of the American Tract Society was held in this city on the evening of the 6th inst. Several interesting addresses were delivered, and the usual business was transacted. Particulars next week.

HARTFORD UNION CONFERENCE.

The Conference of Churches, of the Hartford Baptist Association, will hold its next session with the Church at Canton, on Wednesday Jan. 20th. It is very desirable that the Churches generally be represented, and that the Delegates convene at the Meeting House, at half past 10, A. M.

Public Services to commence in the afternoon, at one o'clock.

THOMAS LARCOMBE, Clerk.

[A letter has been received at this office from the Rev. Mr. Phippen, requesting the delegates to meet at his house, in the morning of the day above mentioned, instead of the Meeting house, as in the foregoing notice.]

In giving the Constitution for an Auxiliary Tract Society, in our last, instead of "Auxiliary to the General Baptist Tract Society, of Philadelphia," It should have been, "Auxiliary to the Connecticut Branch of the Baptist General Tract Society." The Agent is located at Hartford, instead of Philadelphia.

A CARD.

THE Subscriber, Pastor of the Baptist Church of Christ in Canterbury, tenders his sincere thanks to the Sisters of said church, for their liberality in constituting him a life member of the Connecticut Branch of the Baptist General Tract Society.

LEVI KNEELAND.

Canterbury, Jan. 4, 1830.

NOTICE.

The Baptist Minister's Meeting of Berkshire County and vicinity will be held with the Church at Hoquet, on the second Wednesday and Thursday of January next. Wednesday devoted to public preaching commencing at 10 o'clock, A. M. It is requested that every Church send delegates.

B. F. REMINGTON, Sec'y.

Savoy, Dec. 16, 1829.

NOTICE.

The Baptist Ministers' Meeting of Windham County and its vicinity will be held at the house of Brother S. S. Mallory, on the 2d Tuesday in January, at Willington.

GEORGE B. ATWELL.

POLITICAL.

From the N. Y. Com. Advertiser, Jan. 2.

SEVEN DAYS LATER FROM ENGLAND. The packet ship Caledonia, Rodgers, arrived yesterday from Liverpool, whence she sailed on the 1st of Dec.

Our Liverpool correspondent under date of December 1st, says, that "accounts from all the commercial ports in England, Ireland and Scotland, are of the most distressing description relative to the late gales. We expect every post will bring statements of great losses among the shipping." It will be seen by a reference to our "shipping intelligence," that among the disasters is the loss of the Franklin from this port.

ENGLAND.

The Siamese youths, who have just arrived in London, are attracting the notice of the first scientific men in that country.

Through a private correspondent, the Times in-

forms its readers that an effort will be made during the next session of Parliament, to emancipate the Jews!

During the ensuing parliamentary session, considerable interest will be experienced about the probable termination of the East India Company's charter. The China trade has of late engaged attention amongst the mercantile community by the recent agitation of the question throughout the country, in the shape of lectures delivered on the benefits likely to flow from it, as well as the discussions in the papers. There can be no doubt that a very formidable stand will be made against it among men of every grade in business, and it is a subject which will communicate to the forth coming session, scarcely less interest than the long agitated Catholic question.

IRELAND.—The accounts from Ireland do not in any degree lead us to believe that there is any solid revival of tranquility in this disturbed country. Assassinations, outrages, and all sorts of violations of the law, continued to be practised in open defiance of proclamations, &c.

COLOMBIA.—It is very evident that fresh troubles are brewing in Colombia. Information has recently been received from various points of that republic, which lead to the belief that Bolivar and his partisans are making preparations to change the form of Government into a monarchy. One project is, to crown Bolivar, and marry him to a daughter of the Duke of Orleans—the crown to be declared to Bolivar should leave issue—if not, to descend to the Orleans line. Another project is to make Bolivar President for life. In either event, it is believed that Venezuela will separate itself from the Republic.

JAPAN.—We were informed some time since that the public were about to be furnished with some interesting information respecting Japan. From Dr. Sibolt, a Dutch gentleman, who succeeded in gaining admission to the country, and in collecting a large quantity and variety of productions for illustrating the natural history of the country. It is said that sixty-two chests of these collections have been received at the Museum of Leyden. But the Doctor, who had procured a chart of the country and various documents relating to its statistics, had had the misfortune to have these papers seized, and to be himself sentenced to imprisonment for life.—*Boston Daily Advertiser.*

New Brunswick, (N. J.) Dec. 30.—On Monday last as the steam boat Trenton was on her passage from this city to New York, the pilot discovered a deer swimming across the Raritan, near Sandy Point—chase was given by the steam boat, and he was run down. Not being disabled, the small boat was manned and sent in pursuit. One man jumped overboard and attacking the deer in the river, they succeeded in capturing a famous Buck weighing 130 pounds. It is thought the speed of the Trenton will now be put beyond all doubt, as she has not only beat every boat that ever rounded a point, but actually run down a deer, in the presence of two hundred passengers, who were eyewitnesses.

Stamford, Dec. 30.—Death by Fire.—On Friday night last, in the absence of the parents, the house of Mr. Simon Shelly, of Marshall, (Brooklyn,) took fire by means unknown, and burnt down, & gave keenness to the mournful tale is, that three children left in bed, aged 7, 4, and 2 years, were burnt to death! They had but four children; the youngest they had with them.

LYNCHBURG, (Va.) Dec. 28.

Stage Robbery.—We learn by a passenger in the last stage from Richmond, that the passengers were all robbed of their baggage in the neighborhood of Manchester. About ten miles from Richmond, the night being very dark, they were interrupted on the road by the discharge of fire arms on the way-side. Two or three of the passengers got out of the stage for the purpose of taking hold of the frightened horses, and remonstrating with the persons who were firing, as the passengers then supposed in sport. While they were discussing the matter with some of them, however, others were of the unexpected arrested. The latter were tried by the local authorities; the result, we have not learned. Understanding that an attempt would be made to re-seize them, a number of citizens volunteered and formed an escort for their protection to the Sabine; there, they were met by a guard detailed by Col. Many and conducted in safety to Cantonment Jessup. On Monday, in answer to an appeal to the feelings of our community, several of our townsmen departed to meet them at the Cantonment, and bring them in safety to this place, where they may have an opportunity of presenting to the Grand Jury in session, an account of their wrongs. The most unpleasant rumours are in circulation relative to the fate of the father of some of the children. We are sorry to state, that an individual, who once stood high in the estimation of our citizens, is said to have been concerned in this transaction.

ALEXANDRIA, Lou. Nov. 25.—A short time since, a family of free negroes, formerly of Rapide, but latterly residing in the Hickory woods of this Parish, were kidnapped and taken across the line into Texas. There, they were concealed and cruelly treated. One of them escaped and immediately made known the facts to some of the neighboring citizens. A party was instantly collected, the negroes rescued, and some of the implicated arrested. The latter were tried by the local authorities; the result, we have not learned. Understanding that an attempt would be made to re-seize them, a number of citizens volunteered and formed an escort for their protection to the Sabine; there, they were met by a guard detailed by Col. Many and conducted in safety to Cantonment Jessup. On Monday, in answer to an appeal to the feelings of our community, several of our townsmen departed to meet them at the Cantonment, and bring them in safety to this place, where they may have an opportunity of presenting to the Grand Jury in session, an account of their wrongs. The most unpleasant rumours are in circulation relative to the fate of the father of some of the children. We are sorry to state, that an individual, who once stood high in the estimation of our citizens, is said to have been concerned in this transaction.

DESTRUCTIVE FIRE IN BALTIMORE.—On Tuesday night last, a fire took place in the extensive Steam Sugar Refinery of Mr. D. L. Thomas, situated on Hillen-street, and notwithstanding the most prompt and active exertions of the firemen, the building with all the manufacturing and refining apparatus was in a few hours a heap of smoking ruins. The Refinery was very extensive, and the steam machinery extremely valuable, it being the invention of the proprietor and perhaps the most complete apparatus of the kind in this country. The stock of sugar, both refined and raw, was very large; and owing to the favorableness of the weather for some time past, the quantity of the former on hand and ready for exportation had been much increased. A portion of that which was saved from the flames, received more or less damage from the water and hasty handling. The manner in which the fire caught is unknown, and so rapid was its progress that no positive supposition as to its origin can be formed.—*Baltimore American.*

The Hudson river was still open at Albany, on New Year's day, the first case of the kind, it is said, which has occurred within many years.

The Belfast, Maine, paper states, that on Christmas afternoon three boys, while skating on Tilden Mill Pond, broke through the ice and were drowned.

Thirty-two coloured persons, emigrants to Liberia, intend to sail in a vessel at Norfolk.—They are from London county, Virginia, and were principally liberated by the will of the late Mr. Braden, of that county.

Trial for murder.—A man named Merrill, has been convicted of the crime of murder, before the supreme court in Fredell county, N. C. He killed a young man by the name of Hoover, in a quarrel at a distillery.

At Galeua, (Illinois) on the 23d November, the cold was so intense that the thermometer fell to twenty-one degrees below zero.

An act to suppress duelling has recently passed the Legislative Council of Florida, by which all per-

sons concerned in fighting duels, sending or bearing challenges, &c. are declared incapable of holding office in the Territory. It is further enacted, that in case any person shall kill his antagonist in a duel, or so wound him that he shall die therefrom in 3 months after, such person so killing or wounding, shall, on conviction, "suffer death, by being hanged by the neck, any law, custom, or usage, to the contrary notwithstanding." Persons who attempt to evade this statute by leaving the Territory, are made alike subject to the penalties, as if the offence had been committed within its limits.

Daring Robbery.—About 8 o'clock on Friday evening, a man was knocked down in Centre st. with a large club, and robbed of his watch and hat. The blow rendered him so senseless that he was unable to make any resistance, or alarm the watchmen.

Georgia.—A bill to prevent persons of color from entering the State of Georgia, in merchant vessels, has passed the Legislature of that State. The principal feature in this bill is to compel vessels having such persons on board, to perform a quarantine of 40 days. Vessels from ports in the United States are not to be within its operation for three months, those from foreign ports six months. It also revives the law of 1817, which prohibits the introduction of negroes into Georgia for sale.

Singular Winter.—The Albany Daily Advertiser says—the weather yesterday was as mild and pleasant as spring, and our citizens were in ulging themselves in walks and rides of pleasure in the city and vicinity. The river is quite clear of ice, and vessels arrive and depart as usual. There is no frost in the ground. The trees are budding, and the water wheat has the same appearance that it has in spring. We were conversing yesterday with a lady ninety-five years of age, and she said that she did not remember any season like the present one, during her long life.

NASSAU, Dec. 19.—*Unlucky Shipwreck.*—The schooner William Dawson, Clark, of New-York, from Richmond, bound to Pensacola, Florida, was driven by a violent tempest on the Reef of Coterney Key, Island of Abaco, on the 7th Dec.—she struck the rocks at 2 o'clock, A. M. and went to pieces in three minutes. The passengers on board were Dr. Patrick Cullen, of Richmond, Mr. Thomas Cooksey of said city, and a female (negro) servant. The crew consisted of the captain, mate, Isaac Thompson of New-York; steward, and three seamen. Mr. Cooksey, servant, and the mate were washed from the wreck and perished. The survivors, after clinging to fragments of the wreck for five hours, (during which period they suffered every thing short of death) were rescued from their perilous situation by the humane exertions of Mr. Albert Saunders, (Abaco,) who used every means that humanity and inrepidity could suggest, to alleviate the sufferings of his fellow men; he took the survivors to his house and administered to them all the comforts their deplorable situation required; of those lost, the body of Mr. Cooksey, alone, was found and decently interred. Dr. Cullen, Capt. Clarke and the survivors of the crew arrived here on Tuesday last.

CHALLENGING.—At a late session of the Superior Court in Wayne county, Georgia, a gentleman was fined \$300 for sending a challenge to another.

An elaborate argument, in a Philadelphia court, to prove that ELISHA and ELIJAH were but variations of the same name, was disposed of by the Judge's remark that they were very much alike, and so were MARLBOROUGH and WHEELBARROW.

THOUGHTS CONCERNING THE INDIANS.

On the various points involved in the "Indian Question," we have found our thoughts indefinite and confused. This is owing to the singularity of their situation, and to the little attention which their affairs have excited for so long a time. Recent discussions have thrown light upon the subject, and we have attempted this morning to set up our landmarks. If the result of our labor is of any service to others, they are welcome to the use of it. We merely note down what seem to us to be facts and principles established, without a detail of arguments to support them.

1. When the Europeans came into this country, the Indian tribes were rightful owners of the soil, "from the centre all round to the sea." Those tribes were also "free and independent" nations, having governments of their own.

2. The whites have no inheritance in the soil of this country except by purchase, or some kind of compact or treaty. This is true of the whites as individuals, as separate states, and as a nation.

3. The territory, which the Indians have not thus conveyed, is still their own by the most valid title; whether it lies within the boundaries of any State, or beyond the boundaries of them all.

4. The Indian nations are independent now. They have never been conquered, or put themselves into subjection to the Union or to any state by treaty. Some tribes have been our allies, and have put themselves under our protection; but the right of sovereignty they have never surrendered.

5. This sovereignty has uniformly been recognized; first by the separate Provinces; and then by the general government of the confederated states, when that government became the only treaty-making power in the country on our side.

6. Consequently, the right of sovereignty claimed by England, and by the king chartered to the Provinces, and afterwards passing to the United States government or individual States, respected only the whites and their posterity, as obtained as above, it could not by any possibility touch the Indians or their possessions. So the articles of our confederation in 1778, stipulating that "each State should retain its sovereignty," only secured the sovereignty over Indians, or Chinese, or any other people.

7. The Legislatures and Judicial Courts of the several States have practically treated such tribes within their borders as independent nations. Those Indians do not vote in our elections, are not eligible to office, are not represented in our legislatures, and have no concern as jurors, or registrars in the administration of justice. They do not pay taxes, or serve in our militia. We have nothing to do with the disposals, or descent, or tenure of their property. If they make war upon us, we do not regard them as traitorous citizens but as public enemies. We do not and cannot "extend our laws" over them. If Georgia taxes the Cherokees, it will be direct and palpable oppression. If their citizens come into the State and commit crimes, and if they are caught in the State, they are punishable by our laws like any other alien, sojourner, or traveller who should do the same. If they commit crimes in our bounds and flee within their own, our injured citizens, or our sheriffs, or our military posse, cannot rightfully pursue them there. Our public authority must seek redress of the government of the nation, in the same manner as fugitives from justice in this country are brought back from Canada.

8. When we speak of "the Indians," we should discriminate; for there is a great diversity in the situation and character of different tribes. For instance, some are located within our bounds and near our own settlements; others are far away in the wilderness. Some are partly civilized; others are still savage. Some are not unwilling to remove to a location selected by the U. States; others declare they never will. In regard to some tribes, one at least, the U. S. government is under a special pledge to an individual State; in regard to many others, government is free from that embarrassment.

9. It follows that good men, statesmen or missionaries, may be the advocates of the removal of Indians, and not differ materially from those who oppose it; for they may refer to tribes of a very different

character and situation. There are some tribes whom we would ourselves advise and persuade to emigrate, if we had access to them.

10. But no earthly power has a right to remove any tribe by force. If they ever go, it should be a voluntary act. Neither the Nation, nor any State has any such right over them, more than they have over the Mexicans or Canadians. Possibly government might convey our African slaves to Liberia, with their owners' leave, without the consent of the slaves; provided it gave them there lands, and education and liberty; for this would be in part a reparation of past injury. But the Indians have never been our slaves, and we cannot transport them to the western wilds, even for their manifest benefit. In fact, government disclaims all intention of using force.

11. If we have no right to remove them by force of arms, we have no right to hedge them in and oppress them till they in despair consent to go:—like the Quaker who would not fight his enemy, but who threw him down and held him in a most uncomfortable condition till he begged for quarter.

12. "The chartered limits of Georgia" (or of any other State,) only bar the neighboring States and their citizens; they do not exclude the Indians who have always resided within these limits. Their territory is a reservation, with which Georgia has nothing to do, only to regard it as sacred and inviolate.

13. The U. S. are not bound "to extinguish the Indian title" to the lands of the Cherokees within their limits, as things are; because it cannot be done "peaceably."

14. If the U. S. owe Georgia any thing, and cannot obtain the Cherokee lands to pay her without committing robbery, let them give her an ample equivalent.

15. A nation, the Cherokee or any other, has a right to change its form of government without asking our leave; and we surely ought not to complain, if it abolishes the monarchical and adopts the republican.

16. If Georgia is inclined to tax the Cherokees, let her pause, and recollect the taxation which the British colonies resisted even unto blood. And yet the colonies were rightful subjects of Great Britain, and they refused to be taxed only because they were not represented in parliament.—*Bos. Rec.*

If the divines do rightly infer from the sixth commandment, *Thou shalt not kill*; scandalizing one's neighbour with false and malicious reports, whereby I vex his spirit, and consequently impair his health, is a degree of murder.—*Sir Walter Raleigh.*

MARRIED.

In Christ Church, in this city, on the 3d inst. by the Rev Mr. Wheaton, Mr. Samuel Benton, to Miss Fanny Grennell. In the North Church in this city, on Monday evening last, Rev. Daniel Temple, Missionary at Malta, to Miss Martha Ely, of Longmeadow.

At Willington, on the 30th ult. by the Rev. Mr. Mallery, Mr. Crossman S. Bond, of Wales, Ms. to Miss Livinia Scripture. On the 4th inst. Mr. Joseph C. Cutney, of Tolland, to Miss Emily Staunton, of Willington.

At Griswold, by the Rev. Mr. Kneeland, Mr. Samuel Chaffant, to Miss Zipporah R. Mott. At Wallingford, Mr. Sharon Bassett, to Miss Charlotte A. Munson, both of New Haven. Mr. Truman O. Judd, to Miss Lucy A. Hull. Mr. Edwin Lincoln, to Miss Sally Beers, Mr. Orin Hall, to Miss Mary Todd. Mr. Jared Hall, to Miss Emily Austin. Mr. Daniel Humiston, of Wallingford, to Miss Sally Bronson, of Prospect.

At Canterbury, Capt. John Smith, to Miss Emmeline Williams.

At Groton, Mr. Liman Bailey, of Griswold, to Miss Betsey E. Irish.

At Saybrook, (Essex) by the Rev. Pierpont Brockett, Mr. John Griffin, to Miss Roxy Rogers, both of North Lyme.

At Goshen, Mr. Norman C. Baldwin, of Hudson, Ohio, to Miss Mary Palmer.

At New Haven, by the Rev. M. Young, Mr. Alfred Daggett, to Miss Laura Gilbert, daughter of Elias Gilbert, Esq.

DIED.

At Bristol, on the 21st Dec. Henry, son of the Rev. Henry Stanwood, aged 5 months. On the 31st ult. Mrs. Honor Byington, wife of Mr. Lauren Byington, aged 30 years.

At Torrington, Nov. 15th, Miss Laura Pelton, aged 27.

At Wethersfield, (Rocky Hill) on the 23d ult. Mr. Solomon Chappell, 70, a revolutionary soldier.

At East Windsor, Mrs. Dorcas Fish, 37, wife of Mr. Shadrach Fish.

At Vernon, Mrs. Susannah King, 79, wife of Mr. Reuben King.

At Somers, on the 25th ult. Walter R. Kibbe, Jr. aged 24.

At Barkhamsted, on the 21st ult. widow Clarinda Summers, 66, late of Milford.

At Litchfield, Capt. Midian Griswold, 66.

At New Haven, Mrs. Mary White, 49, widow of the late Capt. Amos White.

At Cheshire, Mrs. Damaris Gilchrist, 77.

At Norwich, Mr. Asa Backus, 67.

At New London, Mr. Coleby Holmes, 38. Mr. Thomas Ballou, 22.

At Voluntown, Mrs. Lydia Branch, 73.

At Fairfield, Mr. Joseph Perry, 75.

At New-York, Mr. Frederick Wm. Hotchkiss, 36, formerly of this city.

OBITUARY.

Died, in Columbia, August 11, 1829, Deacon Eliphabet Bennett, aged 49. Deacon Bennett was born in Mansfield, in May, 1780, and embraced the gospel of the blessed God in the 21st year of his age. As there was at that time no Church in Mansfield that walked in the ordinances, according to his views of the word of God, he united with the Church in Hampton, then under the pastoral care of Elder Abel Palmers, with whom he continued, an ornament of his profession, till 1809, when he was dismissed by letter, and one of the number constituted into a Church at that time in Mansfield. In 1811 he was called to fill the office of Deacon, which he continued to fill till 1826, when he removed to Columbia. Being recommended to the Church in Andover, of which he became a member, he was soon re-elected a Deacon. In this relation to the Church the king of terrors found him. He died in the triumphs of faith, rejoicing in hope of eternal glory, alone through the merits of the Son of God.

TO CARPENTERS AND JOINERS.

THE Subscribers will receive proposals for building a small Meeting House, to be located in the town of Bolton, and to be completed immediately.

ISAAC KEENEY } Building
JABEZ L. WHITE, } Committee.
ZELOTIS LOWRY, }

Jan. 8.

OLD ESTABLISHMENT.

HADLEY & CHALKER,

THEIR HAT STORE, a few rods south-west of the State House, keep constantly on hand, and are manufacturing HATS of every description, of quality and fashion; which they offer to the public at WHOLESALE and RETAIL, as low as can be bought in the State.

A few CAPS remaining on hand which will be sold low for cash.

A FEW SPLENDID

BUFFALO ROBES.

POETRY.

From the Boston Commercial Advertiser.

"JESUS WEPT."

John, xi 35.

Check not thy tears,
Thou of the mighty purpose,—give them way—
'Tis nature's boon; nor e'en should thy ripe years
Resist her way.

Leader of war!
Thou hast, unmoved, seen myriads shorn of life,
Give thy full sorrows vent—'twill make less sore
Thy bosom's strife.

Desolate son!
That with fix'd eye doth view a father's bier,
'Tis no disgrace o'er death's rude havoc done,
To drop a tear.

Thy sob release,
Thou pallid mourner for a husband's death;
Unloose the flood-gates of thy soul, and cease
To gasp for breath.

Oh! thou that art
No more a mother—let thy spirit melt;—
'Twill help to heal the wound within thy heart,
So deeply felt.

Beautiful fair!
Whose faithful love lies in his last cold sleep;
Oh! sit not thus in eloquent despair;
'Tis thine to weep.

None should deny,
Altho' grief's fountain should for years have slept,
To let it gush from the dissolving eye,—
For Jesus wept!

W. J. H.

PRAISE.

Oh Praise! thy language was by Heaven designed
As manna to the faint bewildered mind:
Beauty and Diffidence, whose hearts rejoice
In the kind comfort of thy cheering voice,
In this wild wood of life, wert thou not nigh,
Must, like the wandering babes, lie down and die:
But thy sweet accents wake new vital powers,
And make this thorny path—a path of flowers.

HATLEY.

From the American Almanac for 1830.

ALMANACS.

The following account of the present state of Almanacs, compared with that of former times, is taken from the *Companion to the British Almanac*, for 1829, published under the superintendence of the Society for the Diffusion of Useful Knowledge.

The history of Almanacs, and even the etymology of the word Almanac, are involved in considerable obscurity. By some, the name is derived from the Arabic *al manach*, to count. Verstegan makes the word of German origin, *Almanat*; and says that our Saxon ancestors were in the practice of carving the annual courses of the moon upon a square piece of wood, which they called *Almonacht*—(al-moon-heed), Almanacs became generally used in Europe within a short time after the invention of printing; and they were very early remarkable, as some are now in England, for the mixture of truth and falsehood which they contained. In 1579, their effects in France were found so mischievous, from the pretended prophecies which they published, that an edict was promulgated by Henry III., forbidding any predictions to be inserted in them, relating to civil affairs, whether those of the state, or of private persons. No such law was ever enacted in England. It is singular that the earliest English Almanacs were printed in Holland, on small folio sheets; and these have occasionally been preserved, from having been pasted within the covers of old books. In the reign of James I. letters patent were granted to the two Universities and the Stationers' Company, for an exclusive right of printing Almanacs. These, in 1775, were declared to be illegal. During the civil wars of Charles I., and thence onward to our own times, English Almanacs became conspicuous for the unblushing boldness of their astrological predictions, and their determined perpetuation of popular errors. At the present day, none of the Almanacs of the continental states contain any misleading matters of this nature—and the Almanacs most similar to some of those extensively circulated amongst our intelligent fellow-countrymen, are produced in Persia. To modern Persian Almanacs is thus described in the *Encyclopædia Metropolitana*:—"The first page contains a list of fortunate days for certain purposes; as, for example, to buy, to sell, to take medicine, to marry, to go a journey, &c. &c.; then follow predictions of events, as earthquakes, storms, political affairs, &c. after the manner of Moore's Almanac, except being apparently more concise." This resemblance between the productions of a highly cultivated nation, and one which is remarkable for its general ignorance, is certainly no proof of our boasted emancipation from ancient prejudices.

Our popular superstitions with regard to the weather—the lingering belief, in which some still indulge, of the doctrine of nativities—and the settled opinion in a few minds, that what are called malignant aspects of the stars, as well as comets and meteors, portend evils to mankind, were the most cherished convictions of our Anglo-Saxon ancestors; and it may not be entirely fanciful to consider the prevalence of such notions still among us, as shoots of the tree of ancient prognostication. Mr. Sharon Turner, in his *History of the Anglo-Saxons*, has an interesting passage upon this subject:—"Their prognostics, from the sun and moon, from thunder and from dreams, were so numerous, as to display and to perpetuate a most lamentable debility of mind. Every day of every month was catalogued as a propitious or unpropitious season for certain transactions. We have Anglo-Saxon treatises which contain rules for discovering the future fortune and disposition of a child, from the day of his nativity. One day was useful for all things; another, though good to tame animals, was baleful to sow seeds. One day was favorable to the commencement of business; another to let blood;

and others wore a forbidding aspect to these and other things. On this day they were to buy, on a second to sell, on a third to hunt, on a fourth, to do nothing. If a child was born on such a day, it would live; if on another, its life would be sickly; if on another, it would perish early. In a word, the most alarming fears, and the most extravagant hopes, were perpetually raised by these foolish superstitions, which tended to keep the mind in the dreary bondage of ignorance and absurdity, which prevented the growth of knowledge, by the incessant war of prejudice, and the slavish effects of the most imbecile apprehensions."

Many of our English Almanacs have had no inconsiderable share in keeping alive errors like those of a thousand years ago—errors which are equally opposed to the progress of knowledge, and to a pious confidence in the wisdom and goodness of an Almighty Providence. It may be curious, and not uninteresting, to observe how very similar are the prejudices which still maintain a decrepit existence among us, to those of our forefathers; and how very little the general progress of education has done towards the destruction of evil publications which long habit has rendered popular. We will take the Almanacs of 1678, (the year the Habeas Corpus Act was passed, in the reign of Charles II.)—of 1771, (the eleventh year of the reign of George III.)—and those of 1829, which have just been published.

The most famous 'Astrologer' of the seventeenth century was William Lilly. He began to print his Ephemeris in 1644, during the greatest heat of the civil wars. He uses many hard words and much Latin in his predictions; and constantly invokes the Divine Assistance to deduce a judgment of things to come, from what he calls 'rational and experimental grounds of art.' The year 1677 had been distinguished by the appearance of a comet; and of course this is a fruitful subject with Lilly, whose business was to fill the minds of men with superstitious fears. He says, 'all comets signify wars, terrors, and strange events in the world.' The venerable Bede, more than eight hundred years before him, had affirmed that comets 'portend change of kingdoms, or pestilence, or wars, or tempests, or droughts.' Lilly explains the prophetic character of these bodies very curiously: 'the spirits, well knowing what accidents shall come to pass, do form a star or comet, and give it what figure or shape they please, and cause its motion through the air, that people might behold it, and thence draw a signification of its events.' What is called the murrain was very common in those days, when the diseases of cattle, as well as men, were imperfectly understood; and, therefore, a comet, or blazing star, appearing in the sign Taurus, 'portends,' according to this crafty astrologer, 'mortality to the greater sort of cattle, as horses, oxen, cows, &c.' But the comet has not only to answer to this mischief, but it also portends, 'prodigious shipwrecks, damage in fisheries, monstrous floods, and destruction of fruit by caterpillars and other vermine,'—evils which the most superstitious of men have now pretty well agreed to refer to their natural causes. Comets, according to Lilly, also produce 'very hard and nipping weather, frosty, dark, cloudy, much snow and wind, strange or unusual hail and tempest.' This is absurd enough; but it is not more absurd than an assertion that Saturn, the planet which, with the exception of Uranus, is the most distant from the Sun, should produce storms and tempests in January 1829, by its influence on that luminary. The following passage occurs in the first page of Moore's Almanac, for 1829:

'Saturn a direful ray
From Cancer's lofty mount
Darts at the king of day,
And clouds on that account
Will surely pervade our wintry skies,
And storms and tempests soon shall rise.'

But this prophecy about the influence of Saturn upon the weather is by no means original. In Tauner's Ephemeris for 1678, we are told, in December,—

'Just at beginning Saturn's cloudy eye
Causeth a very dark and cloudy sky.'

The modern falsehood is only different from being clothed in more lofty language.

TASTE AND HABITS OF READING.

The comparatively small portion of community who now exercise any taste or have any regulated habits of reading, render it a matter of some importance to inquire for the causes of this deficiency. It cannot be owing, in any great degree, to a want of means or of suitable opportunities. The country is now full of schools and books, and every man, woman and child, who has the disposition, is certainly able to find sufficient time for mental cultivation.—To what then must we ascribe the lamentable indifference which prevails with many, about reading at all, and the bad taste in the selection of books, and the irregular appropriation of time, with a considerable portion of those who profess to be fond of reading? Shall we not be obliged to charge nearly the whole upon a culpable neglect in the education of children? We have not time to enter upon the subject particularly, but are prepared to say, that, unless we are greatly mistaken, the principal difficulty will be found here. With a great proportion of parents, there really seems to be no effort, no care, to train up the child to reading habits: And if he happen, of his own inclination, to manifest a fondness for books, he is left, in too many instances, to stumble upon trash; to amuse himself with the lighter if not the positively pernicious works of the day. Is this fashionable policy of letting children alone, of leaving them to their own wayward course in this matter, in fulfilment of the vow to educate them religiously, to train them up for God? Will parents still persist in this course and do nothing to remedy this evil? Our Infant and Sabbath schools will undoubtedly do much; but the difficulty will not be removed, an effectual change will not be produced, unless parental influence and effort are brought to co-operate heartily in the work. We hope that this hint, as it is kindly given, will be taken in kindness, and not be unheeded and forgotten.

WRITING.

To whom we are indebted for the refined and sublime discovery of the art of writing, has never yet appeared. Concealed by the darkness of remote antiquity, the great inventor is deprived of those honors which would still be paid to his memory by all the lovers of knowledge and learning. It appears from the books which Moses had written, that among the Jews, and probably among the Egyptians, letters had been invented prior to his age.—The universal tradition among the ancients is, that they were first imported into Greece by Cadmus the Phœnician, who, according to the common system of chronology was contemporary with Joshua; according to Sir Isaac Newton's system, contemporary with King David.—As the Phœnicians are not known to have been the inventors of any art or science, they propagated the discoveries made by other nations, the most probable and natural account of alphabetical characters, is, that they took rise in Egypt, the first civilized kingdom of which we have any authentic accounts, and the great source of arts and policy among the ancients. In that country, the favorite study of hieroglyphical characters had directed much attention to the art of writing. Their hieroglyphics are known to have been intermixed with abbreviated symbols, and arbitrary marks; whence, at last, they caught the idea of contriving marks, not for things merely, but for sounds. Accordingly, Plato, (in *Plato*), expressly attributes the invention of letters to Theut, the Egyptian, who is supposed to have been the Hermes, or Mercury, of the Greeks. Cadmus himself, though he passed from Phœnicia to Greece, yet is affirmed by several of the ancients, to have been originally of Thebes in Egypt. Most probably, Moses carried with him the Egyptian letters into the land of Canaan; and there being adopted by the Phœnicians, who inhabited part of that country, they were transmitted into Greece.

Writing, was long a kind of engraving. Pillars and tables of stone were first employed for this purpose, and afterwards plates of the softer metals, such as lead. In proportion as writing became more common, lighter, and more portable substances were employed. The leaves, and the bark of certain trees were used in some countries; and in others, tablets of wood, covered with a thin coat of soft wax, on which an impression was made with a stylus of iron. In latter times, the hides of animals, properly prepared, and polished into parchment, were the most common materials.

Our present mode of writing on paper, is an invention of no greater antiquity than the fourteenth century.—*Blair*.

From the Remembrer Me for 1830.

OBSERVATIONS ON PSALM XLV.

To the observation of true taste, there is something unspeakably tender, simple and sublime in the writings of the Hebrew poets.—Their figures are bold and irresistible. They drew them from two sources, the objects of nature, and the practice of common life:—the former is the grandest, the latter, perhaps, most universally intelligible. It is to be observed, that the earliest manner of writing was very figurative. It held representations to view significant and striking. As society advances in refinement, this mode of expression gives way to more polished terms, but less bold and energetic. Hence the fervour of poetry decreases as refinement and learning increase. Nature loses her simplicity, and assumes the vestments of art. Plainness of expression should ever be the companion of truth; but this plainness is consistent with every characteristic of genius and of taste.—It is remarkable that the most classical writers are those which have most simplicity. The simplest language is perhaps the most figurative, and often, by one pertinent allusion, more instruction is conveyed, and the mind more powerfully impressed, than by pages of reasoning. The wide scenes of nature should not be spread before us in vain, but thence we should draw applicable illustrations. The hardy genius of the Hebrew poets was not the stream which bubbles, but the torrent which roars; it was not the whisper of the breeze, but the loud swell of the storm; it fell not like the red covered with down, but like the arm of the Lord! The 24th Psalm proceeded from the harp of David, 'of sweet and solemn sound.' It proceeded from a soul warmed with love divine, and energized by the spirit of the Most High. The occasion of this Psalm is grand and illustrious. It was written to accompany the solemnity of the removal of the ark of God to its future residence on Mount Zion. While the procession ascended the mountain, the holy choir raised their heavenly sounds, and with the voice, and with the melody of instruments, accompanied the words of this Psalm. They declared the sovereignty of Jehovah over all the earth. They declared the character of that people whom the Lord had selected to serve him in the house where his honour was to dwell, and of which it was now to take possession. They pointed through distant times to Jesus Christ, of whom the ark was a type.

"The earth is the Lord's and the fulness thereof." As God is the author of all existence and all creation, all existence and creation is his property. Not only the heavens, and the numerous and bright inhabitants which they contain, but this lower world is also his. And though his most glorious throne is established in the heavens, his kingdom ruleth over all; he even embraces in his Almighty protection, the worm that crawls upon the earth.—All that it contains in its immense cavities; all the nourishment and luxuriance which it produceth; the beasts that haunt the forest; the cattle upon a thousand hills; the water, and the fields of air, with all which they contain, are the property of God, who made them, and preserves them. Wider than the arch of heaven is his dominion, and his sun illuminates no

region which is not visited by his care. Man, who is the inhabitant of the earth, in a peculiar sense belongs to the Lord. To God he owes his being; God called him from the womb of night; he fashioned his body in his infinite wisdom, and with the dust of the valley united an intelligent soul. He placed him in a world enlightened by his glory, visited by his mercy, and abounding with his favours. When the honours of man were prostrated in the dust, and his happiness sunk in the night of the grave, he bade the sun of righteousness arise upon the world; to discover the amiable attributes of Deity; to banish darkness from the desponding sinner; to bid the soul be of good cheer, for the ransom of the world had appeared. Oh how endearing is that relation which subsists between our God, and man who is but of yesterday! We are his property, created by him, and he has permitted us to call him, "Our Father!" We are the objects of his care, continually preserved by him, and he has permitted us to lay before him every want, and to ask of him every blessing. We have been visited by his eternal Son, who came to a world lying in wickedness, and he has permitted us to seek through this Saviour pardon of all our sins and complete redemption. What love and gratitude should fill our hearts!—What reverence and humility should direct our deportment. Our Father! pity thy creatures—cast us not away from thy presence, nor take thy Holy Spirit from us!"

From the contemplation of this earth, and the fulness thereof, the meditation of the Psalmist ascends to a sublimer theme, and carries his thoughts beyond the hill of Zion to the glories of heaven. With the voice of inspiration he asks, "Who shall ascend into the hill of the Lord?" This hill may either mean the mansion of heaven, or the Mount Zion which the Almighty had chosen to be the place of his worship, where he had commanded his temple to be built, and which typified the invisible abodes of Jehovah.

It is remarkable that some of the greatest events celebrated by Christians were transacted on mountains. On Calvary our Saviour suffered; and it is supposed, by some, that this was the same spot where Abraham bound his son upon the altar. On Mount Sinai Moses received from the Lord the tables of the Law. On Mount Zion the city and castle of David stood. On Mount Moriah was the temple built, and the Mount of Olives was the favourite resort of our blessed Redeemer. It appears as if the soul, when thus elevated above the level of the earth, drinks a fuller spirit of inspiration, spurns the low earth beneath its feet, and looks to its native immortality.

Amidst the holy hill of the Lord no pain or sorrow find admittance; there reigns peace undisturbed, and happiness unabated! As the Psalmist advances in this sacred song, the more fervid and sublime become his strains.—Animated by the glorious subject of his contemplation, which became more and more glowing, he gives a sudden burst to his feelings, and calls upon the gates of the temple to unfold and admit the King of Glory. In order to form a proper conception of the magnificence of this apostrophe, we must not confine our view merely to the entrance of the ark into the temple, when Solomon commanded the gates to be thrown open for its reception; but we must consider it as having reference to the resurrection and ascension of Jesus Christ, of which the entrance of the ark into the temple was the representation.

We should conceive Jesus Christ gradually rising from Mount Olivet, making the clouds his chariot, and ascending up on high, while attending angels surround his flying chariot, join in triumphal songs, and as they approach the realms of bliss, call upon the gates of Heaven. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in!" On hearing this voice of exultation ascending from the earth, the angels in Heaven are represented as astonished at the thought of man entering into their happy regions, and asking, "Who is the King of glory?" To which question the attendant spirits reply in triumph, "The Lord strong and mighty; the Lord mighty in battle." The victorious Messiah, the Captain of the armies of Jehovah, who conquered sin and the world, and trod death and hell beneath his feet!—He who has delivered man from destruction, and is coming to sit down at the right hand of his Father; therefore, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!"

ODIOUSNESS OF INTemperance.

The remarks which follow, introduce an Address delivered before the Temperance Society of South Berwick, Nov. 26, 1829. They describe in so striking a manner, the polluting vice of which they treat, that we present them disconnected from the Address, in the hope that they will be better remembered and make a deeper impression.—*C. Watchman*.

The subject before us this evening, is *intemperance*. It is a sickening topic. Encompassed by a thousand painful and disgusting associations, in no attitude, in no place, and at no time, does it present a single agreeable feature. All is loathsome and abhorrent. It is intimately connected with the realms of death and putrefaction. Whosoever is compelled to meddle with it, might envy, not merely the grave digger, but the common scavenger. Of course, it has nothing to do with the fairy regions of poetry. In order to examine it effectually, imagination must clip her wings, and "waddle in the mud." It belongs to the world of reality—the world of plain, common-place fact. We cannot allude to it without recollecting the nauseous odours and disgusting apparatus of the dram-shop, and of the red-faced, staggering, profane immortals, who are there most vilely brutified and ruined.

But, disagreeable as may be the discussion of this topic, and mortifying as it is to know that these degraded drinkers, as well as they who wickedly feed them with the nutriment of

destruction, are often our own dear kindred,—bone of our bone, and flesh of our flesh,—yet, this is a subject which stands so nearly associated with the present and future happiness of our species, that it cannot with impunity be neglected. It is a subject which an enlightened community are taking up with power, and which is not to be laid down, until importers, and distillers, and venders, and drinkers—the moderate, as well as the hard drinkers,—shall discontinue the work of death, and the deep pollutions of this whole sin shall have been washed out of the soil of our country, and the soil of all the earth.

A BEAUTIFUL SIMILE.

Dr. Dwight closes a sermon "on the happiness of Heaven," with the following beautiful simile:

"To the eye of man, the sun appears a pure light; a mass of unmingled glory. Were we to ascend with a continued flight towards this luminary, and could, like the eagle, gaze directly on its lustre, we should in our progress behold its greatness continually enlarge, and its splendour become every moment more intense. As we rose through the heavens, we should see a little orb changing, gradually, into a great world; and, as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an universe of excessive and universal glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendour, and arrayed in glory and beauty; and as he advances over and through the successive periods of duration, will behold all things more and more luminous, transporting and sun-like, for ever."

From the Child's Magazine, for January, 1830.

A YEAR COMPARED TO A BOOK.

A year may be compared to a book. Every day is a leaf, and every seventh leaf is the Sabbath. The last day of every year finishes a volume, and every New Year's day commences a new one. On one page of every leaf is written our opportunities for doing and getting good, and on the other our improvement of them, on one page God's dealings with us; on the other our behaviour towards him. On one page of every seventh leaf, the sermons we hear, the books we read, and the opportunities for retirement, and for mental and spiritual improvement: on the other the use we make of those opportunities. Some of our little readers have finished eight, some ten volumes, and perhaps some of our teachers eighteen or twenty. They are all arranged in the great universal library, waiting for the sound of the last trumpet, when they will be brought forth and read before an assembled world.

What frightful and alarming records will then be exposed—blanks—errors, and crimes of every sort, according to the size of the volumes. Which of us would not shudder to have our annual volumes audibly read, or even to look into them ourselves? We have now just completed another volume; it is already sealed, and added to those before in the library. No alteration can now be made. We cannot examine, erase, and revise it, as we do other books. What is written is written, and we must meet it at the last day as it now stands. All we can do is to regret what is wrong in the past, and amend it in the next volume, if we are spared to finish it.

I could not anticipate with composure the day when my books shall be read, were it not that in every page of the last few volumes I have written "CHRIST CRUCIFIED."—If our little readers are not able to comprehend the meaning of these words, they will do well to ask their parents or teachers, and get a friend to write them in the beginning of the volume for the present year, and endeavour to remember that "there is no name given under heaven, nor among men, whereby we can be saved, but JESUS CHRIST and HIM CRUCIFIED."—*C.*

New-York, Dec. 31, 1829.

BAD COMPANY.

The danger of keeping bad company arises principally from our aptness to imitate and catch the manners and sentiments of others. The well-disposed youth, entering first into bad company is shocked at what he sees and what he hears. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions.—But, alas! this sensibility is only of a days continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured. Virtue is soon thought a severe rule; a few pang of conscience now and then whisper to him that he once had better thoughts; but even these by degrees die away, and he who at first was shocked even at the appearance of vice, is formed by custom into a profligate leader of vicious pleasures. So carefully should we oppose the first approaches of sin! So vigilant should we be against so insidious an enemy!

A mean and ungenerous spirit thinks that the sole tie between man and man, is interest or necessity. Goodness moves in a larger sphere than justice. The obligations of law and equity, reach to mankind only; but kindness and benevolence extend to creatures of every species; and these flow from the breast of a well disposed man, as streams issue from the living fountain. A good man will take care of his horses, and dogs, not only when they are young, but when old and past service. A noble and generous spirit will not pause to inquire whether it is his interest to be faithful to his friends. He will not treat them like old shoes which, when worn out with use, are thrown away.

Power and opulence are the darling objects of every nation; and yet in every nation possessed of opulence, virtue subsides, selfishness prevails, and sensuality becomes the ruling passion.—*Lord Kaimes*.